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1: Coon E-5 (1926-1927) 1931 MX3 RH MX3

Shoeing a mule, Tiguisas, Ghomara

A negroid smith at his portable anvil, Ajdir, Beni Urriaghel

[p. 60(a)]

Beni Bu Nsar men with their sawed planks in market
Suk el Tnine, Taghauth

Taghauthi carpenter planing a board

1: Coon E-5 (1926-1927) 1931 MX3 Rif MX3

WOODWORK AND CARPENTRY

322 Woodworking is carried on as a trade throughout the Rif, Senhaja, and Ghomara, and in all of these places is considered a respectable profession, in no way to be confounded with the despised art of iron-forging. Carpenters are naturally most flourishing in the tribes where wood is most abundant, notably the tribes of the Senhaja Sghir, Beni Mesduy, Beni Amart, and Gsennaya. Half the tribesmen of Beni Mesduy are carpenters, and are called out to neighboring tribes, notably to Beni Amart, to ply their trade.

322 412 The tools used by carpenters are as follows:

tharyisinth thamkaras	axe	*er barimith* (Arabic)	awl
tharyisinth n thinjarout	adze	*er ghasarith* (Arabic)	gouge
er minshar (Arabic)	saw	*es siar* (Arabic)	vise
er mithara (Arabic)	plane (see plate 15)	*jukkuh*	pincers
thrima (Spanish, from *lima*)	file	*user*	knife
imithi	chisel	*thimsharath*	scissors
thafathith	hammer		

The Riffian and Senhajan carpenters use most commonly the axe, adze, and chisel. Planes, awls, vises, gouges, and files are of more recent introduction and hence are used less frequently. Saws are frequently employed, but one may truthfully say that Riffian carpentry is largely dependent upon adze technique. The adze is their tool *par excellence*, and they are extremely skillful in fashioning wooden objects with it.

313 Woodcutters, in felling trees upon the mountains, employ the axe exclusively. Once having felled the tree, they trim it, and, if it is too long to drag down the slope in its entirety, saw it into convenient lengths, unless they intend to use if for a roof-beam. The woodcutter chisels a square hole into the side of the log near the butt end, and with bits of wood wedges a long withe into it. If there are several men available for hauling the log, as many withes are wedged in as there are men. By lifting and dragging they move the log to the edge of the forest, and thence drag it down the slope, often finding it more difficult to keep it from rolling or falling end over end than to keep it moving. Sometimes the log is squared with the adze before being taken from the mountain.

When the woodcutter has succeeded in conveying the log to his house, he sets about preparing it for use. If the log is to be made into planks, he saws it lengthwise, making as many parallel cuts as he can, and carefully leaving the butt end solid — in other words, the planks into which the log has been sawed are still attached at one end. He takes the log, so cut, to market, and breaks off each plank as he sells it. (See plate 15.)

322 In making doors, beams, window frames, and shutters, the planks, whether originally sawed or not, are smoothed and flattened with the adze. So expert are the Riffian carpenters at wielding this tool that they can make a smooth surface on which no lines can be discerned. To leave a line is considered a sign of poor workmanship. With the adze they fashion wooden spoons, smooth, delicate, and graceful, and with the same tool a heavier implement, the plough.

MANUFACTURE OF TAR

314 Among the tribes in which the conifer *takka* is found, the manufacture of tar is carried on as a common occupation by woodcutters. These craftsmen fell the trees and cut up and chip sections of the trunks into small pieces. They then dig a hole in the ground, setting in

1: Coon E-5 (1926-1927) 1931 MX3 Rif MX3

of the bottom piece, set on edge. She does not coil it up over itself, but cuts it off, at the proper length, presses the ends together, and adds another strip to the top. When the pot has reached the required height she shapes it by means of a stick held inside and out, and by manipulation with her fingers. Handles and spouts are made separately and put on after the shaping has been finished.

The pot is then fired; while this is going on the women crush the ripe leaves of a wild bush called *bu b'kennin*, which resembles dogwood. From the leaves exudes a watery yellow juice. When they have taken out the pots, they paint them, still hot, with this juice, applying it with a stick, bit of straw, or rag, in geometric design, yellow on the buff of the clay. They then replace the pot in the kiln and rebake it. When it is taken out for the second time the design is black on buff, and gradually fades to sepia on buff. This pottery is found in Beni Urriaghel, Gsennaya, Beni Amart, Eastern Arabophone Senhaja, and Beni Mesduy. (See plates 23 and 24.)

The wheel-made pottery manufactured by other tribes resembles the Arab pottery found all over the Arabic-speaking portions of Morocco, both in technique of manufacture and in shape. The vessels are generally cylindrical in form and white in color, without a slip; the wheel striations are plainly visible. Design is limited to a few squiggly lines running down the sides from the brim as the result of the fusion of a pigment put on the brim before firing. Distribution is in Ghomara, Western Arabophone Senhaja, Ktama, the Maritime tribes, Bokoya, Targuist, Temsaman, Beni Tuzin, Metalsa, Beni Said, Galiya, and Kebdana.

The shapely designs of the central Riffian ware, two-handled drinking pots with down-curving lips, shallow plates, spouted milk-jugs, and semi-globular bowls, are copied on the wheel in certain tribes adjacent to the central Riffian area. The design typical of the Rif is put on, a little too perfectly to be true, and the product sold in markets as Riffian pottery. This hybrid type is made, not as a survival of Riffian design in an area of recent adoption of the wheel, but as a definite attempt to imitate and to defraud. The wheel is reputed to have been used in the regions where it is now employed from the most remote times, and the diffusionistic tendency has been against rather than for its dissemination. Wheels have been abandoned in Targuist in favor of the cruder technique, and the same tendency is evident in Bokoya, Beni Tuzin, and Temsaman. Distribution: Bokoya, Tuzin, and Temsaman.

WOOD, SKIN, AND IRON CONTAINERS

Throughout the Rif wooden bowls are adzed out of tree-trunks. These bowls are of one piece, and round in shape. Another type of wooden container, used in serving *sekxu* to a large company, is the same as an old-fashioned washtub, shaped like the bottom part of a barrel, and carried about by means of chain handles. Wooden containers, carved from one piece or put together in the manner of barrels, are the characteristic product of the tribes of the Senhaja Sghir, with the exception of Ktama. These tribes make no pottery, and have a greater abundance of wood than any other group. They utilise wooden vessels for every purpose which does not necessitate the use of fire. For the latter purpose they import pottery vessels from the Rif; but they have in recent years produced an undecorated imitation of them in Taghruth.

Although the Metalsa make wheel-turned pottery, their equally nomadic neighbors, the Beni Bu Yahyi, neither make it nor employ it to any great extent. The Beni Bu Yahyi use

7: Mikesell K-4,5 (1955-1957) 1961 MX3 Rif MX3

by cutting, browsing, or fire. This ability explains the presence of scrub thuya in deforested areas. But it grows slowly and is sensitive to disturbance in its early years. In the area delimited on the map, thuyas are widely scattered and for the most part badly mutilated. Large formations have been completely destroyed. More than half of the houses in the eastern part of the Rif have rafters thuya, which is used, wherever it grows, as a source of charcoal. The Barbary thuya has been used for centuries in making cabinets and other furniture, and was esteemed by the Romans for roofing temples.[a] Damaged trunks sometimes develop giant burls, which have been used since classical time as table tops. A hard resin, sandarac, exudes from the trunks, and a modest quantity of it is shipped to Britain, where it is used in the manufacture of varnish.[b]

[a] Pliny, *Natural History*, XVI. 231, XXXIII, 146.

[b] W. Dallimore and A. Bruce Jackson, *A Handbook of Coniferae* (London: Edward Arnold, 1948), p. 610.